

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. X.

HONOLULU, T. H., APRIL, 1918.

No. 11

FROM THE TRENCHES.

Mary Floyd McConnel.

O Death! At home they call it death
And sit and weep because they think
Their sons beloved are slain,
And they are left alone
To mourn their dead—
While we across the trenches' top
Have leaped to Life and find
We have but left behind
The rags and blood and dirt
Of grimy battlefield, and
(A great host of us,
All eager, happy and alive)
Are pressing onward toward a goal
We dimly see, of duty, beauty,
Love and Life, which calls us on
To tasks more glorious than
We could achieve midst stress
And storm and reek of common smoke.
Hark! You can hear us calling
From each to each a greeting
As we meet, comrades and erstwhile foe
"Friend! Is this all to death?
Why should we ever fear
This passing through a shadow
Which but seems a moment's shock,
As though we had but bowed our heads
To pass beneath a narrow doorway
From some dugout small, and found
Ourselves a little blinded by the light
Which shines from Heaven's eternal day?
You here! You too! And you!
How glad we are to find
Each other and to prove
There is no death!"

Easter
Number

Easter
Number



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

HONOLULU, T. H., APRIL, 1918

No. 11

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

APRIL, : : : 1918

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

April 14—2nd Sunday after Easter. (White.)
“ 21—3rd Sunday after Easter. (White.)
“ 25—St. Mark, Evangelist. (Red.)
“ 28—4th Sunday after Easter. (White.)
May 1—SS. Philip and James. (Red.)
“ 5—5th (Rogation) Sunday after Easter.
“ 6—Rogation Day. (Violet.)
“ 7—Rogation Day. (Violet.)
“ 8—Rogation Day. (Violet.)
“ 9—Ascension Day. (White.)
“ 12—Sunday after Ascension. (White.)
“ 19—Whitsunday. (Red.)
“ 20—Whitsun Monday. (Red.)
“ 20—Whitsun Tuesday. (Red.)
“ 26—Trinity Sunday.



“Just a year ago, on Friday,” the Living Church points out, “As a Nation we entered into our Gethsemane.” This good Friday sees us offering up the bloody sacrifice of our sons—linking our sacrifice with the One upon the Cross. As a Nation we are signed with the sign of the Cross, the highest decoration human life can wear,” says the Archbishop of York, and further, “The Nation can now see in the Cross the measure of its true greatness.”

But what of Easter this year with its awakening power? Thank God this Easter has found us as a Nation awake to a fuller realization of the task undertaken, and vigorously alive to the spiritual issue and a determination to build upon stronger foundations a new world in which there will be a better civilization because of higher ideals. Our President's magnificent message on the anniversary of entering the war strengthens our faith in ourselves, and the justness of our cause, and our belief in a final triumph over the powers of hell. It breathes the spirit of the

message of the Risen Christ—inspiring us with a belief in the Resurrection of all our hopes as a Nation, to rise to a higher and nobler national life. “If ye then be risen with Christ, seek those things which are above.”

The Archbishop of York in Boston told of how the men on the battlefront responded as a matter of course to the thought that they were doing their duty by their country, but when they were told they were fighting for a better and a purer democracy wherein the common people will as never before receive the rewards of their labor and common justice, they rose and cheered!

One writer says this war is the old, old contest between the slavery of selfishness and the freedom of the spirit of Christ. Elihu Root says: “This is not a war for Serbia, for Alsace-Lorraine, for Poland or even for Belgium. It is a war between Odin and Christ. It is a war to see whether the God of Mercy may smile upon a world where He is worshipped in Spirit and in Truth.”



MEANING IS TOLD OF RESURRECTION.

SCENE ON CALVARY DESCRIBED IN ADDRESS GIVEN BY REV. JAMES KIEB.

Rev. James F. Kieb delivered the Easter sermon at St. Andrew's Cathedral from the text, Psalm 30, part of the fifth verse, “Heaviness May Endure for a Night, but Joy Cometh in the Morning.” The sermon was as follows:

Scene on Calvary

As the shadows of night came on and the crowds returned from Calvary, some smiting their breasts in penitence, others questioning among themselves as to the strangeness of all that they had witnessed on that eventful day; as it grew darker and darker Joseph of Arimathea and Nicodemus, disciples of Jesus came, and with the faithful women they found their way up Calvary's slope, and there with tenderness and love they lowered from the cross its sacred burden and quietly took their journey to the garden, and there in the new tomb, which was hewn in a rock, they laid the tired, fevered, blood-stained body of the man of Nazareth. They laid his body away to rest and they rolled a stone to the door of the sepulcher and departed—

and it was dark. There lay the sacred body of the Lord's anointed as it kept its Sabbath in peace and quiet.

But early the first day of the week, before the break of dawn, death was robbed of its victim and the forces of nature were overthrown in the triumph and victory of God. Jesus Christ, the son of God, the Second Person of the adorable Trinity came forth in triumph from the tomb. This is what we mean by the solemnity of Easter which stamps itself so indelibly upon the Christian Church, and upon the world at large, that no matter where man may be and no matter what his faith, yet he feels down in his heart some impulse for good on this day of gladness, some impulse of joy and victory and triumph. There is no thinking man but who realizes that the empty tomb stands as a witness in the world today, and that the victory of Christ over death reveals to mankind the immortality of the soul and makes good the promise of life eternal.

Is Essential Proof

If there had been no empty tomb in the garden; if there had been no Easter morn for those disciples who went away with sorrow in their hearts, reasoning among themselves of the despair and the darkness of discouragement and disappointment; if there had been no brightening to them in that far away day; if there had been no light radiating from the garden there would have been no Christian faith. If there had been no empty tomb then Jesus Christ would have taken His place in the gallery of ancient worthies. He would have stood with Abraham and the prophets, with Ezekiel and Jeremiah and Daniel. He would have stood with Zoroaster and Plato; he would have stood with Buddha and Mohammed. He would have stood there shoulder to shoulder with those men of past ages who came to reveal to their fellow men greater good and wider usefulness. But the empty tomb in the garden lifts Jesus Christ our Lord above these worthies of earth; it reveals to the thinking mind that He is more; that He has taken a further step than all these great teachers of the ages past.

Eastertide lasts forty days, and for forty days the Church rejoices in her gladness; in prayer and praise and thanksgiving to God, and throughout the whole year Easter stamps itself upon the

first day of the week. It is a sacred day for Christians and for them it is a weekly commemoration of the resurrection of Jesus Christ. The resurrection is the keynote to the great construction arch of the universe of God. This arch begins back in the chaotic stages before the earth had shape or form; before the stars were placed in the firmament on high, when thick darkness brooded over the face of the deep; before the Spirit of God moved on the face of the waters, ere the foundations of the earth were laid. This arch spans the wideness of space like the bow in the heavens to the distant future when things created will pass back again to the chaotic stage. The keynote of this glorious arch, holding the work of God together is the resurrection.

Men may dispute and men may argue, and men may believe and men may disbelieve, but if you do not believe in the resurrection of Jesus Christ you are not a Christian, for the resurrection of Jesus Christ is the foundation of the Christian faith. When it was necessary to choose men to go out into the world to preach the Gospel, men were chosen who had witnessed the resurrection, and when Peter and James and John went out into the world they witnessed before the world the resurrection of Jesus.

If there is no empty tomb there is no risen Christ, if there is no risen Christ there is no Christian faith, and Christ takes his place with those old world teachers in that he laid down a code of morals and nothing more. You rob the Christian faith of its empty tomb and the risen Christ, and you rob it of its vitality. Jesus Christ Our Lord shed his blood in order that he might accomplish the triumph of God. It is the joy of victory in the great plan of God—the Incarnation; it is the sacrifice of Christ that tells; it is his triumph over death that is the foundation of true faith. What better are we today if we do not believe this than those of other schools of thought—if we do not believe in the resurrection?

Meaning Is Given

If the Church of God today gives up or loses her faith in this stupendous victory she loses her faith in the plan of God, and she lapses back into the schools of doubt, into the companionship of the disciples and scholars who have argued through the ages whether it was or whether it was not. And so the Christian Church today has the benefit and blessing of this festival of Easter and turns not alone the eye of faith but the heart and soul of longing humanity to the crucified, risen, Master, who in

triumph and glory is now seated at the right hand of God on high.

But some will say the sacrifice!—Yes the sacrifice of God Incarnate! Yes, nineteen hundred years ago Christ hanging upon the cross of Calvary spattered the rocks of that desolate mountain with his life's blood in order that he might show in the sacrifice his love for the souls of men! Had not God's own chosen people witnessed the sacrifice in the temple? Had not the priests sought and sought in vain for that spotless victim which would open the gates of heaven to all believers? There is no way in which we can approach God except by sacrifice, and there is no mark of improvement in human life, no matter what we make the standard of improvement, but what is purchased by sacrifice. The mother in the home attending her family, if she is a mother in the true sense, is compelled to make sacrifice; the father who toils at his daily labor to provide comforts for his family is bound to make sacrifice. Love is based upon the very foundation of sacrifice and the deeper the sacrifice the more the love, and the more the love the deeper the sacrifice. "God so loved the world that he gave his only begotten Son" in order that He might purchase the souls of men and bind them back again to God. Not alone in the sacrifice of Calvary has he triumphed over death but he left the empty tomb in the garden as a proof to the world that he was what he said he was—the Son of God, and that he came into the world to reveal the love of God. So the cross on Calvary and the empty tomb in the garden, and Jesus Christ sitting at the right hand of God on high are proofs of the loving power of God. What has ever been gained in this world without sacrifice?

Another Surprise

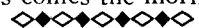
The soldier on the field of battle or languishing in the trenches—what is he doing? What does it all mean? Why these great headlines in our newspapers? Why this great destruction going on? Why do we see innocent victims slaughtered and murdered in the streets of their own towns? Why is the greater part of Central Europe devastated by fire and sword? Why the lonely widows sitting in the smoking ruins of what were once their simple homes? Why is it that thousands lie dead on the blood soaked fields of Flanders? We hear the groan of anguish from the dying soldier as he faintly cries: "I cannot bear the palm of victory, but my blood will nourish the roots of that palm branch which my brothers will carry in triumph when the day of strife is o'er."

My friends you need not look back

across the centuries and see Christ hanging upon the cross to know that the Son of God is again being sacrificed. This great world slaughter which is going on today, which human beings dignify by the name of war, is a sacrifice, a human sacrifice, which is being offered for the purchase of the greatest principles which have ever inspired the heart and soul of man. It is to enjoy the liberty and freedom which all men long for as children of God. What greater privileges than this freedom, this liberty for which we are contending, for which we who stay at home are contending also? As I said in one of the talks of the noon day hour, those of us who stay at home, if we lose our courage are not doing our duty, but we are doing our duty, we are doing our bit if we put our shoulder to the wheel and labor that our work may give encouragement to our brothers.

You women, stitch by stitch, as you sew and knit; you men as you aid with the sacrifices which you make are going to help purchase the triumph and victory of God. When the year two thousand dawns and the second millennium is added to the keystone of God's triumph in that great arch which spans the ages, the triumph will be complete—the triumph in the name of God over the tyrannies of war and hate. That liberty and freedom and democracy purchased by the outpouring of the blood of our own sons will be offered in connection with the sacrifice of that blood that flowed down from Calvary and still flows for the blessings of mankind.

The blood of our sons will be added to that great triumph which will wipe away the stains of this world. Please God it will be wiped away for all eternity and then will come the millennium—the dawn of peace. After the night of heaviness comes the morn of joy.



AN APPRECIATION.

The Rev. Jas. F. Kieb is a remarkably strong and convincing preacher. As one listens in wrapt attention it is not of his presence or his eloquence or his magnetic power, we are thinking, but of the message delivered with such directness and earnestness that it goes straight to every individual heart.

His introductions are living pictures. Then when the mind really grasps the scenes and sees them in every detail and as a whole, he draws deductions. Who can ever forget his presentation of the Crucifixion at the Three Hours' Service? Were not our hearts strangely stirred within us and did we not feel we were one of that great shouting procession on Palm Sunday and again on the weary

march to Calvary? Did not our hearts bleed at the foot of the Cross as we saw the Master dying for us? And were we not filled with love and longing to serve Him better with each message that came as if from His dying lips?

So it was as Christ's messenger Mr. Kiehl delivered the Easter message to this heart-broken world, conscious of its need in the hour of its trial, bringing comfort which alone the message of the Risen Christ could bring. His text was happily chosen, "Heaviness may endure for a night but joy cometh in the morning." In the empty tomb we saw the sorrow of the millions of aching hearts bereaved by this cruel war, but we also heard the ringing song of triumph and victory, "He is risen—he is risen—the 'joy that cometh in the morning.'"

His burning words strengthened us in the belief of immortality and the Resurrection. What wonder then if our hearts were quickened with new life and with the assurance of a glorious victory over the powers of sin and darkness! Did we not leave God's House in the confidence of a surer hope feeling as if we had walked with Christ as Comrade, having entered into the fellowship of His sufferings and His triumph over pain? Because He lives we know that we shall live also. Applying the text to our nation over which the heavy clouds of sorrow are hovering, he assured his hearers that it was only "for a night" but the joy of victory, bright as the sun, "cometh in the morning."

◆◆◆◆◆ SOCIAL INFECTION AND THE COMMUNITY.

We wish a copy of the March 9th Living Church and the March 16th Churchman could be in the hands of every thinking man and woman, that Bishop Lawrence's courageous words on the above subject might have the publicity they deserve. Says The Churchman: "In this article Bishop Lawrence has opened what seems to us an epoch making discussion of one of the gravest evils that confront modern life." He challenges the newspapers of this country, those with great circula-

tion to place upon their front page not two or three startling statements but the figures he has given, or such a succinct statement of facts as the Medical Department of the Army and Navy are ready to give them, revealing the conditions of society in relation to the Army. "It is a war question," he says, "as vital as food and fuel. They say that the people do not like such facts: they offend the taste. Let the press try the people. It is time that the lid be off and men and women meet this problem as they have met diphtheria and tuberculosis. Someone says that the publication of these things may create a panic. If a panic must be raised, let it come; better panic than defeat or death. In the long run, however, panics are due to suppression of facts, to secrecy. Thus the imagination is aroused and people dread the unknown. Publicity is the best preventive of panics."

In the World's Work for March many of the facts and statistics cited in Frank Parker Stockbridge's article, entitled, "Single Men In Barracks," are the same as in Bishop Lawrence's, but the latter goes to the root of the matter when he brings out the fact, that the thing that shocks him most is not the revelation that it is a question "so much of national disease as of national demoralization!" In the general lack of "strength of will and character which are built up by self-mastery, by good habits and by that spiritual force which has exceeded all others in human history, religious faith. It fails a thousand times but it still remains the greatest power. You may bring back the Army 100% clean by prophylactic treatment and medical skill—fine soldiers true to military discipline. If, however, they are only physically clean and subject to outer discipline, if they have not been built up in character and self-mastery then when they are mustered out to break ranks they will fall into the arms of women who will infect and destroy them. It therefore behooves us Churchmen to help the War-Commission to send more and more chaplains as spiritual guides to our soldiers, who will teach them that Christ came to give them life, physical, mental, moral and spiritual

life, and that they might have it more abundantly."

Some cities are interning infected women carriers for the duration of the war and Christian people should work might and main for the success of such a movement. That is the kind of cleaning up that is effective.

What, we ask, is the danger of leprosy compared to the Social disease? Why should one be segregated and the other not? The latter is a far greater public menace than the former because so much more contagious and because it is a well established fact that it is a curse, handed down to unborn generations which is not yet established in the case of leprosy.

M. L. R.

◆◆◆◆◆ GREETING TO THE AMERICAN CHURCH FROM THE CON- VOCATION OF YORK.

The Living Church News Bureau,
London, February 11, 1918.

Both Houses of the Convocation of York met in full synod on Tuesday at York and were addressed by the President. A resolution was passed praying for the Archbishop's safe return from his intended visit to the United States, and the following message to the American Church was adopted:

"We embrace the opportunity of so unique an occasion to send our heartfelt fraternal greetings in Christ from the ancient synod of the Province of York to the bishops, clergy, and congregations of the Episcopal Church in America. We urgently desire that the momentous crisis through which we are passing may, under God's blessing, draw more closely together two kindred English-speaking peoples in their fellowship of sacrifice and service for mankind, and help to rekindle on both sides the memories, traditions, ideals, and aspirations which we share in common. In the belief that if those common ideals and aims are to benefit the world at large they must be inspired and supported by the principles of the Gospel of Christ, we affectionately commend our President to the bishops, clergy, and faithful laity of the Church across the seas."

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That the letter containing this resolution was duly delayed in transmission does not seem adequate reason for denying our readers the privileges of receiving this timely greeting.

LIVING CHURCH.

The visit of the Archbishop of York, the Most Rev. Cosmo Gordon Lang, to America, will go down as one of the most notable events in the history of the American Church. He is the 89th to hold this position in the Church of England, and the first of that long line to visit America. In the House of Lords, in precedence, he is outranked only by the King, the Archbishop of Canterbury and the Lord High Chancellor. He is considered one of the ablest speakers in the House of Lords. He is the Son of a Presbyterian clergyman, his father having been moderator of the Presbyterian Church of Scotland. He began his work as curate in the slums of Leeds. He was formerly Bishop of Stepney, and Preacher at St. Paul's Cathedral in London. He became Archbishop of York in 1908. While in this country he expects to visit New York, Boston, Cleveland, Chicago, Philadelphia, St. Louis, Baltimore and Washington. The reports in the latest Church papers are full of vital interest concerning his visits in New York, Boston, New Haven, Providence, Cleveland and Chicago, and every well-informed Churchman is talking about his sermons and addresses and the deep significance of his visit to our shores. Great congregations and crowded audiences have greeted him everywhere and on each occasion he brought "ringing messages of heroic religion and patriotism."

At Symphony Hall, Boston, his visit was brought to a climax in the great popular patriotic meeting in his honor. The great auditorium was packed and His Grace was given a characteristically American ovation." One writer says: "He has evidently been accepted here as the peculiarly popular delegate of Great Britain to her daughter-nation at this time of co-operative conflict against the powers of darkness."

Bishop Lawrence says: "His purpose in coming to this country is to bind the two nations together in closer bonds of

sympathy and power against the common enemy, to tell us something of Great Britain's experiences and sacrifices, in order that we may be prepared to meet the coming battle, and to receive our sympathy and support which he may carry back to hearten his own people."

"His description of what the incoming of the United States meant to Great Britain kindled in us a renewed spirit of patriotism. He suggested rather than said that Great Britain was in danger in the sordidness and grimness of the battle of forgetting the high ideals and the great principles in behalf of which she entered the war, until the American people speaking through President Wilson's messages, with their ideal notes, brought Great Britain back again to these ideals and equipped her afresh for the fray. Indeed he left with us the feeling that that, perhaps, was the greatest immediate contribution of this country."

"At the same time, however, he with the utmost tact suggested the subtle danger which encompasses men and people with high ideals, 'God we thank Thee that we are not as other nations are, seeking dominion, avenging ancient insults.' His confidence in the integrity of this country and his clarion call to her to be worthy of her history was strong and clear, and his claim that the principles of liberty now so dear to us were our heritage from Great Britain was logically supported. His appeal that Great Britain and the United States, both founded upon those principles of liberty, would build up on broad and deep foundations a new and better civilization, awoke a strong response."

On March 13th he made a brief visit in New Haven, spending some time seeing Yale University. In the evening he spoke for an hour to one of the most remarkable gatherings which has ever assembled at Woolsey Hall, fully 4000 people being present. Bishop Brewster and President Hadley sat on either side of the Archbishop. Besides these the clergy of the city of all denominations were on the platform and also the faculty of the University. A very large

number of students sat in the audience. After the playing of the *Sar Spangled Banner* on the organ President Hadley in a brief address welcomed His Grace to New Haven and Yale.

His address was warmly appreciated and created a profound impression. At no time did he become oratorical, and yet no speaker has ever left a deeper impression on an audience in Woolsey Hall. The directness and intensity of the words: spoken, together with the great restraint, stirred the large gathering in a way perhaps that we should not have expected of our audiences on this side of the Atlantic. The evening was brought to a close with the singing of one verse of *God Save the King*, and one verse of *America*.

At Cleveland, March 15th, His Grace's welcome amounted to a demonstration. Prior to his coming the local papers made frequent allusions to his visit always in cordial and sympathetic terms dwelling particularly upon his ministry to the poor and plain people of East London prior to his elevation to York.

At noon under the auspices of the Chamber of Commerce in the Hippodrome he addressed more than 4000 people, every seat and all available standing room being taken. Here for an hour he held with increasing attention and interest his great audience. In magnetic presence, dignity of person, poise, speech and manner he reminded many of Sir Henry Irving who during his lifetime was a great favorite in America.

Chicago responded to his stirring address with the same enthusiasm that characterized his reception in other cities. In introducing him Bishop Anderson made the following interesting statement: "When I visited His Grace three and a half years ago his hair was black—not a gray hair in it. The War has changed it to a snowy white."

What shall it profit a Nation if it gain the whole world and lose its own soul? This was the text of the sermon preached by His Grace at St. Luke's Church, Evanston, Illinois, from which the following excerpt is taken:

"No words can express the dignity

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and the greatness of the choice (made by America in entering the war) better than those of your President, which I hope are printed in the heart of every son of the United States." "America is pledged to stand and protect all the principles that gave her birth. It is her only choice, and, God helping her, she can choose no other."

On March 23, Palm Sunday, His Grace, the Archbishop of York, was to be in Philadelphia, and on March 29, he was to be the preacher at Trinity Church, New York, at the Three Hours' Service on Good Friday, then on to Washington, D. C., for Easter Day.

After that he expected to spend a week in Ottawa returning to New York a few days before sailing to attend the meeting of the House of Bishops on April 10th.

CHILDREN'S LENTEN OFFERINGS.

Some Chinese girls, inmates of an orphan asylum, desirous of having a part in the Lenten offering for missions came to their matron with this request: "We haven't any money but you pay money for what we eat every day; if we will, all forty of us, eat less every day will you figure up what you save on our food bill and let us have a mite box and put the money for the food we don't eat into it to help carry the message of Jesus to the people up in Shensi Province who have not heard it yet?" The matron said she would do it for them, and on Easter morning there was one mite box with eight Chinese dollars in it and a little slip of paper with Chinese characters on it which mean "Scholars' Less-Food Contribution." When you think that ten cents will feed one scholar one whole day and there were eighty times ten cents in the box, it means that those forty girls went without much food.

UNITED SUNDAY SCHOOL OFFERINGS FOR GENERAL MISSIONS.

Easter, 1917, and Easter, 1918.

(Incomplete returns)

	Easter 1917	Easter 1918
St. Andrew's Cathedral, Honolulu	\$ 301.00	\$177.31
St. Andrew's Cathedral, Hawaiian, Honolulu	42.00	38.01
St. Clement's, Honolulu	79.00	46.05
St. Peter's, Chin., Honolulu	186.00	156.76
St. Elizabeth's, Chin., Hono.	222.00	172.15
Epiphany, Honolulu	36.50	21.52
St. Andrew's Priory, Hono.	186.00	150.17
St. Mary's, Honolulu	67.50	59.30
St. Mark's, Honolulu	61.00	74.00
St. Luke's, Korean, Hono.	60.50	60.70
Holy Trinity, Jap., Hono.	90.00	100.15
Iolani School, Honolulu	11.42	38.77
Kalihi Boys' Home, Hawaiian, Honolulu	12.50	10.40

St. John's, Kula, Maui	25.45	20.05
Holy Apostles, Hilo, Hawaii	32.90	28.50
Holy Apostles, Jap., Hilo	20.00	.....
St. Augustine's, Kohala	93.90	.....
St. Augustine's, Korean, Kohala, Hawaii	.....	12.50
*St. Paul's, Makapala, Kohala, Hawaii	19.45	.....
Christ Church, Kona, Haw.	12.95	10.10
*St. John the Baptist, Kona	.....	.....
*St. James, Papaaloa, Haw.	.....	.....
*....., Paaulo, Haw.	.....	.....
Japanese Mission, Paaulo	12.00	20.00
Holy Innocents, Lahaina, Maui	130.00	132.50
Good Shepherd, Wailuku	55.00	.....
*St. James, Waimea, Haw.	4.90	.....
*St. Stephen's, Chin., Hono.	16.50	.....
*Wahiawa, Oahu	5.17	.....
*Fort Shafter, Oahu	4.00	.....
Total	\$1,770.44	\$1,328.94

* No report.

DIOCESAN NOTES.

ST. ANDREW'S PRIORY.

Before Bishop Restarick came to Honolulu Sisters Beatrice and Albertina wrote to him asking him to take the Priory School off their hands and suggested if possible to get some Sisterhood to take it. The Bishop-elect wrote to every Sisterhood in the United States and the reply of all was that it could not be undertaken.

A few years ago the Mother Superior of the Community of the Transfiguration with its Mother House in Glendale, Ohio, passed through Honolulu on her way to Wuhu, China, where the Sisters of this order have charge of St. Lioba's School under Bishop Huntington. Bishop Restarick then spoke to them about the Priory and the result of correspondence is that the Sisters are ready to take its management.

The Council of Advice and the Board of Directors of the Missionary District of Honolulu have both approved of the idea and final arrangements are being made. The Bishop will probably go on to Glendale, Ohio, before the Sisters leave in August.

It is hoped that this change will be for the good of all. Most of the present faculty will remain and, in reply to a circular sent them by Bishop Restarick, they expressed themselves as ready to do anything for the best interests of the school or for him.

Three Sisters will come at first, the one who will be at the head of the school being Sister Olivia Mary, who is the daughter of Mr. and Mrs. Mortimer Matthews and the grand-daughter of the late W. A. Procter. It is hoped that all patrons of the school will approve of the change.

The Mother House of the Community of the Transfiguration is in Glendale, Ohio.

The following excerpt from the *Living Church Annual* tells of their varied work:

"Founded 1898. Mother House, Bethany Home for girls and Bethany Home for boys at Glendale, Ohio. Carries on S. Ann's House, a home for old women and St. Elizabeth's House, a similar institution, and S. Paul's School of Church Embroidery. In charge of St. John's Orphanage; and of Holy Cross House, a home for crippled children. In charge of S. Lioba's School, Wuhu, China."

CHURCH PENSION FUND.

The last day of February has passed and the \$1,000 which was pledged by this diocese to be paid to the Church Pension Fund by that date has not been met. The committee which made this pledge nearly a year ago believed that

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the amount named was indeed small and would be readily raised. There have, however, been so many demands for contributions for other worthy objects and so many anxieties and distractions that the worthiness of the present cause seems to have been overlooked.

A number of prompt and generous responses to the appeal sent out have been received and there remains to be raised only \$170. It is believed that there are many persons here who are heartily in favor of the pension system and who desire to assist, but who have not received the necessary information as to their remittances or have overlooked the same.

The Bishop has informed the committee that our contribution may be sent in after the date first set and states that he is very desirous of completing the fund as soon as possible.

Almost one year ago the Bishop appointed a committee to raise in Hawaii a subscription to the Church Pension Fund, and that committee advised the Bishop that a contribution of \$1,000 could be raised by the end of February. The Bishop accordingly pledged that amount to the central committee.

Owing to various unforeseen changes in the personnel of the committee and to the unsettled conditions of the past few months, the full amount pledged was not raised. It is hoped that those who appreciate the worthiness of the Pension Fund movement and desire to assist will send their contributions as soon as possible to the chairman of the committee, Col. R. R. Raymond, or to the treasurer, Mr. R. B. McGrew.



SIXTEENTH ANNUAL CONVOCATION, 1918.

Saturday, April 27.—Convocation will open at the Cathedral with a Celebration of the Holy Communion at 10 a. m. At 2 p. m. the Convocation will assemble for organization and business at Davies Memorial Hall.

Sunday, April 28.—Celebrations at 7 and 11 a. m. Hawaiian Service at 7:15. At the 11 o'clock Service it is hoped that all clergy and lay-delegates will be present.

At 7:30 p. m., United Service with three Choirs with a Missionary Address by Rev. Jas. F. Kieb.

Monday, April 29.—At 9:30 Celebration of the Holy Communion to be followed by a Quiet Hour for Clergy and other workers, conducted by Rev. Jas. F. Kieb.

3 p. m., Woman's Auxiliary Officers' Meeting at the residence of the President, Mrs. H. M. von Holt, to which all officers and delegates and those interested are cordially invited.

Tuesday, April 30.—Woman's Auxiliary Day will open with a Corporate Communion at the Cathedral at 9:30 a. m., with Rev. Jas. F. Kieb as preacher. The offering will be for work among Japanese women.

Immediately at the close of this service the delegates will meet for organization and business at Davies Memorial Hall. Adjournment at 12:30, a basket luncheon being served at the Cluett House for all who can come.

At 1:30 p. m., the afternoon session will begin at which the following will be the speakers: Mr. T. R. Hinckley on The Great Possibilities of Iolani School. Miss Underhill on Japan and a Visit to Bishop Brent's House in the Philippines. Rev. Marcos E. Carver on the Growth of the Work on Kauai. Rev. F. N. Cullen, What the Church Is Doing at the Front.

Thursday, May 2nd.—Reception on the Priory Grounds to Visiting Clergy and Delegates, from 3 to 6 p. m. At 3:30 a reading from the Book of Ruth will be given by Mrs. I. M. Cox, illustrated by tableaux. All friends are invited.

Note.—Offerings on Sunday, May 28, for Diocesan Missions. Object of offering at afternoon session of Woman's Auxiliary to be announced later:



ENTERTAINMENT OF THE CLERGY.

During Convocation the visiting Clergy and their wives, and other workers will be entertained as follows:

The Rev. and Mrs. D. D. Wallace, Miss Annie S. Park, Mrs. Walbridge, 3019 Nuuanu Ave.

The Rev. and Mrs. J. C. Villiers, Mr. and Mrs. Wm. A. Wall, 930 Lunalilo St.

The Rev. and Mrs. F. N. Cullen, Mr. and Mrs. H. M. von Holt, 422 Judd St. Miss Alice Fyock, Mr. and Mrs. H. M. von Holt, 422 Judd St.

The Rev. and Mrs. F. N. Cockcroft, Mr. and Mrs. Jas. Wakefield, Pacific Heights.

The Rev. and Mrs. M. E. Carver, Mr. and Mrs. F. B. Smith, 1479 Thurston Ave.

The Rev. and Mrs. J. K. Bodel, Mr. and Mrs. John Guild, 1728 College St.

The Rev. J. J. Cowan, Mr. and Mrs. H. M. Harrison, 2997 Kalakaua Ave.

The Rev. Paul Tajima, Mr. and Mrs. H. M. Harrison, 2997 Kalakaua Ave.

Miss Roberta S. Caldwell, Bishop's House, Emma Square.

The Rev. and Mrs. Shim Yin Chin, Mrs. S. W. Chang, Punchbowl St.

Mr. Nathaniel C. Seno, the Rev. and Mrs. P. T. Fukao, 21 School St.



AT HOME TO THE SOLDIERS.

Every Thursday night, beginning Thursday, April 18th, will be open night at St. Andrew's Parish House for the Enlisted men of the U. S. Army and Navy. It is hoped that the ladies of the Parish will consider it a patriotic duty as well as a pleasure to come and help entertain them.

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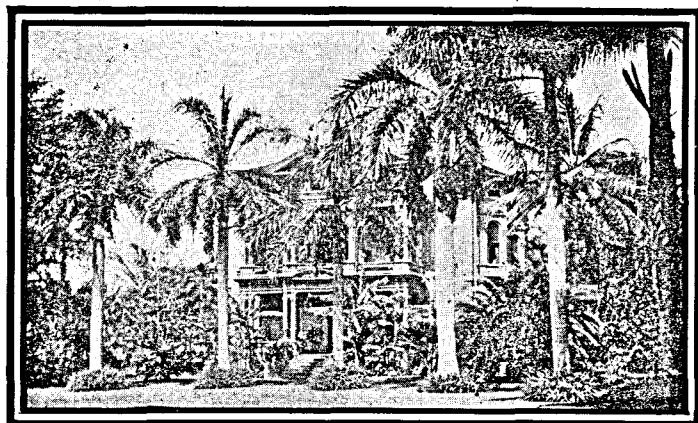
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 Recording Secretary: Mrs. B. B. Stevens, 1270 Matlock Ave.
 Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.
 Treasurer: Mrs. B. L. Marx, Box 1397, Honolulu.
 Educational Secretary: Mrs. H. M. Harrison, 2997 Kalakaua Ave.
 Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.
 United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Ave.
 Directress Altar Department: Mrs. H. B. Restarick, Emma Square.
 Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

GENERAL CONVENTION, 1919.

Is it too early to begin to talk about delegates to the next General Convention? It is to be held in October, 1919, in the city of Detroit.

As this is the home city of our Diocesan United Offering Secretary Miss Charlotte Gillet, would it not be a fine thing if she could be the one of our five delegates to carry our United Offering? With this in view shall we not take the greatest pride in making it the largest sum ever sent for that purpose from these Islands?

Every Branch will be given four more opportunities to contribute, viz.: April and September of 1918, and April and September, 1919. The treasurer reports the total to January 1, 1918, \$388.11.

We regret to report the illness of our dear Mrs. Cockcroft of Lahaina with the disappointing prospect in view of her inability to attend Convocation this year. She will be greatly missed by her many friends in the Auxiliary, but the hope is still entertained that she may recover and be with us as usual.

Her indefatigable zeal in the Red Cross work added to her household cares and Church duties made demands too great for her strength, and all taken together contributed to her breakdown.

REPORT OF THE CHURCH PERIODICAL CLUB IN THE MISSIONARY DISTRICT OF HONOLULU.

APRIL 1ST, 1917-APRIL 1ST, 1918.

Lists of magazines with their recipients in Hawaii were received from Church Periodical Club Headquarters in New York in October. As these were old lists and required complete revision, it

was the beginning of the new year before the revised lists were returned to the executive secretary in New York. Owing to this delay the year's periodicals may not be received as promptly as formerly. The following tables show the distribution of magazines for the current year:

Magazines requested	151
Beneficiaries	21
Number supplied in Hawaii.....	39
Beneficiaries—Clergy	11
Number supplied C. P. C. headquarters	112
Beneficiaries—Schools, Missions..	10

Less than one-fourth of the number of periodicals furnished in Hawaii are supplied by members of the Diocese. May we not hope next year to raise our quota to one-half of the total number? The following excerpts from letters show a keen appreciation of the work of the Church Periodical Club: "I appreciate your thinking of me in connection with the Church Periodical Club, which is such a splendid thing in enabling our missionaries to get hold of current reading matter, which they would otherwise be compelled to do without." And again: "The Church Periodical Club has been very kind to us at St. Mary's for several years and has sent us Harper's, Century, Scribner and John Martin's Book. All these magazines come to us from the publishers and we hope that they will continue as they give a great deal of pleasure to a number of people and children." Occasionally periodicals arrive too late to be of real benefit. It is, therefore, earnestly requested that magazines be read promptly and forwarded to those recipients whom you have promised to supply.

Heretofore, the diocesan branch of the Church Periodical Club in Hawaii has confined its work to the distribution of magazines. Appeals for help along other lines reach us from time to time. One of our clergy writes: "Why not interest the members of the club in the dire lack of educational literature, tracts, pamphlets, etc., which would help the clergy in training the young and even adults in church principles. The purchase of this literature is a heavy drain on most pastors."

That our needs are varied is shown by the following appeal published by the Church Periodical Club:

HOW YOU CAN HELP THE C. P. C.

1. Forward your best magazines, regularly and promptly.

"The magazine or book faithfully sent into the far distance to carry the sense of Christian fellowship is as the cup of cold water given to a little one in Christ's name."

II. Pass on good books while they are new. "Books do really clothe the naked and feed the hungry as no other food and clothing can do."

III. At Christmas and Easter buy one or two extra cards for some Mission.

"A Christmas card, with a real religious thought, is often of more value than a sermon."

IV. Write friendly letters to those to whom you send.

"The gift without the giver is bare."

V. Make some regular gift in money

For Administration—

To bring together those who have and those who need.

For Printing—

To make the work better known.

For the Purchase and Distribution of Educational Religious Literature.

VI. Pray for the work, especially on the first Sunday in May.

While we remember those at home we must not forget our chaplains and the boys in khaki over seas. The Church Periodical Club helps the chaplains to help their men.

WHO ARE THE CHAPLAINS?

The officers of the Army and Navy and of Base Hospital Units responsible for the souls of the men—our men.

WHAT DO THEY NEED?

Service books, Christmas cards, reading matter and other recreational material.

HOW CAN WE HELP?

Books, mainly popular fiction.

Vietrola records.

Music, especially popular songs.

Money, for some definite object:

\$10 sets a Chaplain up in games.

\$5 provides Christmas cards for all his men.

(These are wholesale prices. Large purchases should be made at once.

\$25 provides 500 Service Books.

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There should be a special fund in the hands of the central committee for other emergency needs, or pledges may be made of definite amounts on call by the committee.

WHY SHOULD WE HELP?

It is a tradition in the Service that the Chaplain shall provide for the recreation of the men. Civilian organizations may assist, but cannot take his place.

He has little or no equipment for this or for any purpose. An adequate supply of recreational and other material will open up for the Chaplains avenues of approach to their men, and will give to themselves a sign that the Church is behind them in their fight with the powers of evil.

Your boy, away from the influences of Church and home, may need the Chaplain. Other men, long without such safeguards, will surely need him.

Grateful thanks are due friends of the Church Periodical Club, who by their interests and gifts have helped this most vital work of the church. May we ask your continued sympathy that the work may be richly blessed?



CATHEDRAL REGISTER.

BAPTISMS.

- March 24—James Emile Jaeger,
by Canon Ault.
" 31—Fannie Malulani Kalehuaikawekiu Rose,
by the Rev. L. Kroll.
" 31—Archer Kaala Bush,
by the Rev. L. Kroll.
" 31—John Kalua Waiwaiiole,
by the Rev. L. Kroll.

MARRIAGES.

- March 6—Portshurti Sawchenko,
Malanio Sadoshine,
by Canon Ault.

BURIALS:

- March 23—Samuel F. Nott,
by Canon Ault.
" 25—Margaret Conger Poindexter,
aged 49,
by Canon Ault.
" 29—Mary Kamakahukilani Kawaihoa, aged 36,
by the Rev. L. Kroll.

General Offerings	\$ 526.05
Hawaiian Congregation	234.40
Communion Alms	57.25
Specials	74.35
Organ Fund	747.25

Total.....\$1,689.30

- Number of Communion made during the month of March.....1012
Number of Communion made on Easter Day 474



IN MEMORIAM.

On Thursday, March 28th, at 7 p. m., Mary Kamakahukilani Kawaihoa passed into the peace of Paradise. When the news of her death was announced it was a shock to all of her friends. She had been confined to her bed only a few weeks and her illness was not considered serious until the end was near.

For many years she had been an active communicant of St. Andrew's Hawaiian Congregation. After the death of Mrs. Caroline Clark which took place 3½ years ago, she was appointed by Bishop Restarick as one of the Hawaiian Parish workers. Mrs. Clark had expressed the hope that if anything happened to her she would like to see Kamaka take her place.

During these three short years of service she endeared herself to all with whom she came in contact. Everybody

was glad to see Kamaka, for she was always happy and cheerful and had a good word for all. She never missed an opportunity for doing something for some one else, and it was always in a quiet, unassuming way. Her sphere of influence extended beyond the congregation, her heart was big enough for all who needed help or sympathy. The lowly will miss her most of all for it was in their midst that she spent all of her time and energy. The world outside of her sphere of activity did not know much about her, but those who did appreciated her devotion and Christian virtues.

Her relatives, friends and the members of the Hawaiian Congregation will feel her loss, but none more than her Pastor. To him she was more than a worker—she was a true, devoted and faithful friend. She was always on hand to do his bidding, his wishes were anti-

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icipated. When asked to do something no second thought was needed, it was done and done well. When things went wrong, as they sometimes will, Kamaka's smile and sympathy always brought the sunshine back again.

Her companion worker, Mrs. Celia Searle, also feels the loss keenly. In a closer bond than even sisters could have, they worked hand in hand together. As our Lord sent out his disciples by twos so these two faithful women went about doing good. It will be very hard for the one who is left, but we are sure that the sympathy of the one who has passed on is still by the side of her fellow worker to encourage her in the Master's service.

It is needless to mention the work she did in the Sunday School, Woman's Guild, the Junior Auxiliary and at Kapahulu. What she was in one place she was in all.

The funeral service was held from St. Andrew's Cathedral at 3:30 p. m. on Good Friday and the body was laid to rest in the little cemetery in Pauoa Valley within a few minutes walk of the home where she was born and lived all her life. Many paid their last tribute by attending the service and in this way showing their aloha to the memory of one so greatly loved.

"Eternal rest grant her O Lord and let light perpetual shine upon her."

LENT AND EASTER AT THE VARIOUS CHURCHES.

ST. ANDREW'S CATHEDRAL.

The services at the Cathedral during Holy Week and Easter were very well attended. On Monday, Tuesday, Wednesday and Thursday of Holy Week short services for men were held in the Odd Fellows' Building, beginning at 12:05 and ending at 12:20, with ten minute addresses by the Rev. Jas. F. Kieb.

At the Three Hours' Service on Good Friday the Cathedral was filled to overflowing, many having to stand and many going away because of no room. The addresses were delivered by the Rev. Jas. F. Kieb and were wonderfully inspiring. The service began promptly at 12 m. with the singing of "The Reproaches" by Canon Ault. The offering was for Foreign Missions.

The services on Easter Day began at 6 a. m. with a Celebration of the Holy Communion with the Rev. L. Kroll as Celebrant. The Rev. Jas. F. Kieb celebrated at 7 o'clock with about 170 communicating. At 11 a. m., Canon Ault took Matins and Holy Communion with the Rev. Jas. F. Kieb, preacher. Like other years the Congregation at this service filled the Cathedral. The special of-

ferings asked for by the Vestry to pay the remaining indebtedness on the organ was \$800 which was realized.

At 3 p. m. the Annual United Sunday School Service was held at which 13 Sunday Schools participated presenting their Lenten Offerings for General Missions, which amounted to \$1,105.29. Canon Ault spoke feelingly to the Children, commenting on the Bishop's absence, requesting the children to pray for his recovery. This service is one of the most wonderful missionary services in the world with the many nationalities in their native costumes forming the long procession and singing the praises of the Risen Christ in one language.

At 7:30 p. m. the service was taken by Canon Ault who also preached. Altogether we had a very wonderful day.

PASSION MUSIC AT THE CATHEDRAL.

The devotional rendering of the two sacred cantatas, Maunder's Olivet to Calvary and Stainer's Crucifixion, the first on the evening of Palm Sunday and the second on Tuesday in Holy Week, merits more than a passing comment.

The large choir more than filled the choir stalls, extra seats being necessary.

The artistic results of the weeks of laborious and painstaking efforts of both Choir-master and Choir deserve the highest praise. On no previous occasion was Olivet to Calvary produced so well. The solo parts were taken by Mr. Basler, tenor; Mr. R. B. McGrew, baritone, and Miss Schaeffer, soprano.

As a preparation for the solemn events of Holy Week and Good Friday Stainer's Crucifixion cannot be surpassed in the opinion of many and those most familiar with it appreciate it most.

The solo parts were sung with deep religious feeling by Mr. Maurice Kendall, Col. R. R. Raymond, Mr. Christian Jenkins and Canon Ault.

The offerings at these recitals were given to the Organ Debt.

The sermon preached by Reverend James F. Kieb Easter morning in St. An-

drew's Cathedral made a deep impression on the throng of worshippers. It was an eloquent presentation of Christian doctrine, of thought suffused with emotion, and was delivered with power. Its patriotic fervor deepened the appeal, coming as it did during the mighty battle still raging on the western front.

Mr. Kieb is a most ardent patriot and has delivered many sermons and addresses on the mainland in support of America's participation in the war, in addition to rendering personal assistance in every possible way to the National Cause. Before the entry of the United States his sympathies were with the Allies and his wish to stimulate the patriotism of his community led him to raise the American flag in his church, taking the lead in this respect in the churches in his part of the country.—Contributed.

ST. ANDREW'S HAWAIIAN CONGREGATION.

That the great historical fact of the Resurrection of Jesus Christ has a powerful bearing on human life, that His sacrifice upon the Cross for humanity and His victory over the power of evil and death have taken a deep hold upon men's hearts, was manifested on Good Friday and Easter by the general observance of these two days, not only by our own people but by Christians of other names.

Surely the serious nature of the events of the present day is making people turn to the Church for guidance, inspiration and courage to meet the problems of the nation and the individual.

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Many of our Hawaiian boys are already at the front in the fight for freedom and the protection of the weak and many are looking forward to the day when they will do their bit. Then there are those who will be left at home with anxious hearts not knowing what news the next day will bring.

At all of the cathedral services on Good Friday and Easter many members of St. Andrew's Hawaiian Congregation were present. This in itself would be of little consequence were it not that the past year showed an awakening of the religious life. The services are being well attended, people are making their communions more frequently and every effort to advance the work is conscientiously being made.

The vestry planned to use the Special Easter Offering towards the \$1000.00 pledge which the Convocation made last year for the Church Pension Fund. The sum of \$50.00 was the amount they hoped to raise. This was on the basis of the Easter offerings of previous years. The balance, if there should be any, was to be used towards the $7\frac{1}{2}\%$ assessment on the clergyman's salary for his pension.

It was an agreeable surprise to learn that the total offering amounted to \$182.55, the largest Easter offering made in ten years.

We all missed the presence of our Bishop. He always came into the chancel at the Hawaiian services and assisted in the administering of the sacrament. Our prayers are that a long needed rest will restore him to his former vigor and health and that we will have his ministrations for many years to come.

In the body of the Church and at the Children's Service we also felt the absence of "Kamaka," as Mrs. Kawaihoa, our parish worker was affectionately known to all of the members of the Hawaiian Congregation. She passed away during the evening of Maundy Thursday. Her body was laid to rest on Good Friday and her soul kept the festival of the glorious resurrection in the Paradise of the Blessed Ones in the presence of our Saviour. There were many tears for our loss but a true spiritual joy for her gain.

As a congregation we feel that our Easter has brought us much to be thankful for and to encourage us in the work we are called upon to do for our Risen Lord's sake.

L. K.

ST. PETER'S CHINESE CHURCH, HONOLULU

During Lent a series of addresses was given on Sunday and Wednesday evenings, all the services were well attended as was to be expected.

A daily ante-Communion service with

an address was conducted during Holy Week at 11 a. m.

The service on Good Friday was morning prayer and an address on the Seven Words from the Cross. The service took fully two hours, a large and earnest attendance marked the day.

There were two celebrations of the Holy Communion on Easter Day, the choir being present at both services. The Church was tastefully adorned by the Altar Guild, under the leadership of Miss Phoebe Kong. 169 Communicants partook of the Holy elements. The offering amounted to \$120.35, which was an increase over the offerings of last year. The Sunday School children did well for their offering although it was somewhat less than the previous year, but considering the high cost of living and a smaller school we were well satisfied. The offering they presented at the Altar of the Cathedral in the afternoon was \$156.76. We missed the Bishop's presence very much and regretted that he was not here to confirm our 21 candidates for confirmation.

Y. T. K.

ST. CLEMENT'S CHURCH, HONOLULU.

Easter was marked by a deep devotional spirit at St. Clement's Church. The Church was crowded, the music in the highest degree of a spiritual nature. At the two services of Holy Communion, at 7:00 and at 11:00 one hundred and eighteen communions were made and the Easter offering at the 11:00 service was \$1,450.00, which is to be used for general Parish work.

L. H. T.

CHURCH OF THE EPIPHANY, HONOLULU.

At Epiphany we were not able to have special Lenten services, due to the fact that the Mission is without a priest. The Litany was said every Sunday morning after Matins and special prayers added for the War. Besides the stated Celebration of the Holy Communion at 7:30 on the fourth Sunday in the month, through the kindness of the Cathedral Clergy we were able to have several other Celebrations.

Maundy-Thursday the Rev. Mr. Kieb generously gave us a very helpful address in preparation for Easter at 7:30 in the evening. The service was well attended. The congregation at St. Mary's was invited to this service.

Easter Sunday Mr. Kieb celebrated the Holy Eucharist at 9 a. m. and made a short address. The Choir was present and sang the Hymns. Due to the splendid coöperation of the women of the congregation the Church was beautifully decorated; new fair linen was supplied

for the Altar and new cottas for the Choir and Organist were used for the first time at the Easter Celebration. The Church was filled at this service. Thirty persons made their communions and considering the fact that we have but forty-four on the list of communicants and further that many of those so reported are boys from the Honolulu Military Academy and really belong to other parishes, this shows that the Mission is alive to its responsibility. The Easter offering for the Parsonage Debt amounted to \$65.80.

The Sunday School has recently begun the use of the Christian Nurture Series. We were rather slimly represented at the United Sunday School Service at the Cathedral Easter Sunday afternoon due to the fact that Mr. Kendall had no notification of the service, probably because of the fact that he is new in the work, it was overlooked. Our Mite Box offering amounted to \$21.52.

MAURICE J. KENDALL, LAY-READER.

HOLY TRINITY (JAPANESE) CHURCH,
HONOLULU.

Good Friday service was held at Holy Trinity Chapel beginning at 8:00 p. m. The service which was very well attended, with people from St. Mary's Mission and Trinity, was a very solemn and impressive one. The Rev. Kukao spoke on "The Cross of Jesus Christ."

Easter—Holy Communion was celebrated at St. Mary's at 7:00 a. m. by the Rev. Fukao. It was also celebrated at 11:00 a. m. at Trinity Church, with the largest number of communicants ever known. The Church was beautifully decorated with ferns, palms and flowers. The vested choir organized and trained through the many and hard efforts of Mrs. Folsom and the Church members,

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added greatly to the beauty of the service, and the happiness of the people present.

At 3:00 p. m. the Sunday School gathered at the Mission House to attend the United S. S. Easter Service. There was much excitement going on about the school. All brought their mite boxes and poured forth the bright coins which they had put in during the forty days of Lent. The coins were carefully counted over and over; joy filled the hearts of the young as well as the old as the sum grew greater and greater. What joy, when it was finally known that we had \$100.15! It was certainly far above our expectations. Owing to the conditions now prevailing, we would have been satisfied had the sum been surpassed by that of last year's. Every heart leaped for joy, and when the service began, the pupils and teachers who have worked so hard and diligently, joined in with hearts brim full of joy and thankfulness.

Easter was a happy and a thankful one to us this year, more so, than last year, when we stop to think of the many blessings which our Heavenly Father hath bestowed on us.

P. T. F.

LENT AND EASTER AT ST. ELIZABETH'S.

During Lent special services were held on Wednesday evenings for the united Chinese and Korean congregations, with the Litany and Illustrated Bible Talks on Old Testament characters.

Thursday mornings at 9 there was a celebration of the Holy Communion with the day school present. At these services there was an average attendance of 50.

Throughout Holy Week, evening prayer was said daily at 7 p. m., with an address on the events in Holy Week. The night school men attended these services.

On Good Friday several young Christian Chinese and Korean girls who had never been to the Cathedral or attended a Good Friday service went with their teachers to the Cathedral for the Three Hours' service and remained throughout.

On Saturday before Easter, as is their custom, the devoted Chinese women decorated their little Church and Altar, for the most beautiful festival of the Church Year, and made them resplendent "in the beauty of the lilies," the golden sheen of the glowing coreopsis, and the varying greens of ferns and palms. The picture of their beloved Mr. Potwine was fairly surrounded by flowers.

On Easter Day there were celebrations of the Holy Communion at 7, and at 11 with sermon with its usual transla-

tion into Chinese. Sixty-three communions being made.

Easter at St. Elizabeth's this year was a notable one, in that the beautiful new font in memory of the Rev. Canon Potwine—the well-beloved priest in charge of St. Elizabeth's for twelve years—was in place in the Church and used for the first time, on this, the first Easter after the calling home of this dear man of God "to be forever with the Lord." A font was thought to be more truly representative of Canon Potwine's missionary zeal and love for souls, than anything else, since during his years of devoted service here, he baptized 144 Chinese and 132 Koreans into the Church of God—a remarkable record—and the font of enduring material is symbolic also of a zeal and love that never slackened or grew cold even after Canon Potwine had removed to the States.

The writer's best knowledge of him has been gained through letters he sent back to his flocks, which showed him to be prayerfully eager and anxious that this one and that one should be faithful and true and never waver in what they had professed to be and to do in Christ Jesus. His letters always suggested St. Paul's, in their yearning and love.

One Oriental who is fond of talking of Mr. Potwine always ends by saying, "and he was always a gentleman."

The font is the gift of the baptized members of the Chinese congregation of St. Elizabeth's Church, and of personal friends among the Church people of Honolulu, who wished to share in the memorial to the Rev. Canon Potwine in appreciation of his wonderful work at St. Elizabeth's.

In his sermon Rev. Mr. Merrill dwelt at length on the outward fitness of the memorial, and said it was worthy in every way of the man whose service it commemorates. It is a solid piece of Tokeen marble, commonly known as Alaskan marble, made by the Vermont Marble Co. of California and supplied

by W. M. Zimmerman of Honolulu. It cost \$205, is the best that money could buy, and was entirely paid for before it was placed in the Church. The inscription reads, "In Memoriam—William Edward Potwine. August 29, 1917. Priest-in-charge of St. Elizabeth's Mission, 1904-1915." The memorial is to be completed by the addition of an oak and brass font cover and brass ewer which have been ordered from the States.

The font was consecrated Easter Day in a baptismal service at which one infant, three Day School girls and three fine young men from the Night School were baptized.

In size and shape the font is a reproduction of the one designed and made by Mr. Potwine's father, and stands where the former one stood.

The unusual and beautiful Easter morning service ended in a Patriotic Service with special prayers for our soldiers, sailors and aviators and with the hymn "For the Men at the Front." The National Anthem was played while two Boy Scouts stood with raised flags before the altar.

At the Cathedral service in the afternoon 138 children were present from St. Elizabeth's and the Sunday School offering was \$172.15.

ANNIE S. DRAN.

LAHAINA, MAUI.

A beautiful day greeted us on Easter and a large Sunday School took part in the usual service, eagerly waiting to know what the result of the offering for General Missions would be. There had been such urgent need for all children to buy Thrift and War Saving Stamps this year that we were doubtful if we could reach last year's amount, but it did reach that sum and a little over—being \$132.35. We are earnestly hoping that the District of Honolulu will stand at least second again in amount of offerings.

The little Church was filled at the reg-

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ular Morning Service and we made our Easter Communion with thankfulness to God for all His blessings. The chancel looked beautiful with the ferns and lilies which had been given by friends.

F. N. COCKCROFT.

HAWAII'S PUPILS BUY THRIFT STAMPS AND LIBERTY BONDS.

A few days ago the Star-Bulletin asked the question: "What schoolboy or schoolgirl in Hawaii has bought the largest amount of Thrift stamps?" Answers have been coming in rapidly. One girl at Central Grammar School has bought \$105 worth. The two letters below show the patriotism of other pupils:

Lahaina, Maui, Hawaii,
March 20, 1918.

Editor Star-Bulletin.

Dear Sir:—I am a boy in the fourth grade of Bishop Restarick's School. Bishop gave us a flag and told us to love our country and to win this war, so I bought a \$50 bond and \$82.80 worth of War stamps. I have spent \$132 for my country. I hope to buy more money. I made all the money I had. I am a Chinese-Hawaiian and am a good American.

Yours truly,
ROGER LEONG CHONG.

CHURCH OF THE GOOD SHEPHERD, WAILUKU, MAUI.

Beginning with Ash Wednesday, Lenten services were held on Wednesday and Friday evenings. In Holy Week a service was held each evening. On Ash Wednesday and on Good Friday, morning services were also held. The average attendance was as good as in the past several years. The general subject for consideration at the service was: "The Christian Faith In Its Relation to Daily Life."

The dawn of Easter Day was ushered in with a heavy rain, which kept many from attending the early service. Notwithstanding the weather, there was a full choir present, and twenty-five persons made their Easter Communion at that service. Of the later service the editor of the "Wailuku Times" wrote as follows:

Though Easter Sunday dawned dark and cloudy, the sky brightened during the morning and when the bells of the Church of the Good Shepherd called the faithful to worship at 11 o'clock, the sun broke triumphantly through the obscuring veil of clouds, symbolic of Christ's victory over death, the darkness, gloom and sorrow of Good Friday dispersed by a glorious and triumphant Easter Day.

The pretty Church was beautifully adorned with a profusion of Easter and calla lilies, and other pure, white flowers interspersed with greens, tender ferns and graceful palms. The service flag, presented by the Womans' Guild and only received the day previous, enveloped the pulpit, and the warm colors of the glorious Star Spangled Banner greatly enhanced the beauty of the scene. The Stars and Stripes also adorned the priedieu. We confess we love to see the American flag in our Churches. As the sacred emblem of our nation, an object of reverence and love, what place can be more fitting and appropriate for its display than the holy temples of God?

A full choir was present and we have seldom heard the chants and anthems more beautifully rendered. "Christ Is Risen" and "Awake Thou That Sleepest" were both sung with a fervor and spirit that stirred the many listeners in the well filled Church. The accompaniment of Mrs. Villiers on the organ was as always excellent.

Rev. J. Chas. Villiers, rector of the Church, preached a strong and soulful sermon on "What Hope Have We of a Resurrection?"

CHRIST CHURCH, KEALAKEKUA, HAWAII.

Christ Church was very well attended on Easter morning, the congregation being 65 as compared to 43 in 1917. When the distances which separate those interested in the Church are considered we have reason to feel that the people of Kona appreciate their Church privileges. The Church was tastefully decorated by Miss Wallace, Mrs. A. L. Greenwell, Miss Alice Hoapili, Miss Reis and Mr. Wallace, two floral crosses one of white violets and one of marguerites sent by Mrs. F. R. Greenwell added much to the well planned scheme of decoration. Mrs. Robert Wallace was at the organ and the congregation joined most heartily in the singing. The sermon was from the text "I am the

Resurrection and the Life" and treated of the increased thought given to the Immortality of the human soul, in the present day and to all psychological truths which Christ taught. The Good Friday service was well attended and we are thankful to report that the services generally are as well attended as can be expected in this scattered community.

The members of the Korean Mission are faithful in their attendance at the Bible class and service held in their camp at Keauhou and many of them when possible attend our service in Christ Church. They were very much pleased with the gift of a small organ presented to them by the Rev. S. H. Davis, who for so many years was associated with the Church work in Kona. We are hoping that some generous friends will aid us in building a small chapel for their use on grounds near their camp.

D. DOUGLAS WALLACE.

KAUAI'S EASTER.

Easter was a perfect day on Kauai in weather conditions, at least, and the morning found us at Kekaha for a 9 o'clock communion service—eight present and seven communions, a Priory girl among them—Miss Lily Nordmeier. Our Easter service at Waimea was at 11 a. m., about 120 in attendance, a dinner at the rectory with Church people as guests (the Barclays from Kealia) and then a hurried getting away to Elelee for our Vesper service at 5 p. m. where we had a congregation of over fifty and a fine service made especially so by the good music from our Children's Choir, aided by Hawaiian friends from Waimea. At 7:30 p. m. at the invitation of the Hawaiian Church, Waimea, I conducted a song service with address.

Owing to an automobile accident which left the rector with a sorry face, all other services around the Island had to be omitted although the visit was

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made and a beautiful baptismal service held at the Manager's house, Kilauea, April 4, when Ingrid—the 3-months'-old daughter of Mr. and Mrs. L. David Larsen was christened in the presence of a large company of Red Cross workers, who had assembled to hear the fine address of ex-Governor Carter, and relatives from Honolulu and California. Mr. Carter certainly puts first things first, as he insisted on the Baptism before the address saying if there were no children there would be no address in a few years. And in all it was a fine Easter. M. E. C.

RAYMOND—COPP.

A quiet, pretty wedding took place yesterday afternoon at 1 o'clock in the Church of the Good Shepherd, Wailuku, when Miss Rebecca Elsie Copp, the charming young daughter of Mr. and Mrs. Geo. Copp, Kula, became the bride of Mr. Geo. S. Raymond, the popular supervising principal of Maui schools, Rev. J. Villiers, rector of the Church, pronouncing the solemn words that made the happy young couple man and wife.

The ceremony was witnessed by a few relatives and intimate friends. The father gave the bride away. The Wedding March from "Lohengrin" and Mendelssohn's Wedding March were beautifully played by Mrs. Villiers, the organist of the Church, and the pretty Church was magnificently decorated.

Mr. and Mrs. Raymond will make their home in the cottage on Vineyard street formerly occupied by Mr. and Mrs. V. C. Schoenberg.—*Wailuku Times.*

EASTER AT ST. JOHN'S CHURCH, KULA, MAUI.

The congregation of St. John's Church was very happy on Easter Day. The services were the celebration of Holy Communion at 7 a. m., a good number of the communicants received the Holy elements. At 10 a. m. was the gathering of the Sunday School children, when their mite boxes were opened, the sum of \$20.05 was found; Miss Den Kyau Lin gave the most which was \$4.05. Miss Dora Shim came second. The result was that the girls gave more than the boys. We Chinese for thousands of years have deprived the women of their rights and it has been a cause of unhappiness in my life, and I pray that the Risen Lord will speedily give the Chinese women their proper position. Another celebration of Holy Communion was conducted at 11 a. m. The sermon for the day was "The joy of the Resurrection of Our Lord." The offering was \$8.25, which will be used for the apportionment of the General Board of Missions.

Y. C. SHIM.

HOLY APOSTLES, HILO, HAWAII.

The Church in Hilo enjoyed the best Lent and Easter Day that it has known for years. Not since the days when services were held in the dining room of the Hilo Hotel, so it is said, have so many people attended the services of the Church. The present attendance is encouraging.

The Church of the Holy Apostles is always good to visit and the pretty interior of Koa finish never fails to delight visitors from the mainland. On Easter Day it looked uncommonly attractive in its festive attire. Feathery bamboo and maiden hair ferns and palms made a green tracery behind which sat the full vested choir. The altar was bountifully adorned with perfect Easter lilies. Mrs. Harry H. Morehead, Mrs. E. M. Lobenstein and Mrs. James C. Foss, Jr., worked very hard to make the Church look beautiful and they succeeded. The music was in charge of Mrs. Harry H. Morehead and it was well rendered. The first service was the early celebration of the Holy Communion at seven o'clock and the number to make their Easter Communion was better than last year's record. The eleven o'clock service was attended by a large number of people and the service was most inspiring. The full choral Communion service was used and the anthem "Open to Me the Gates" was very beautifully sung by the large choir. The number of communicants making their Easter Communion at the eleven o'clock service made the total three more than last year. As many were away over Easter, the number of Easter Communion was very encouraging indeed.

The many friends of the Rev. Paul J. Tajima, priest-in-charge of the Japanese congregation, will be pleased to learn that he was married after the evening service on Easter Day. His bride, Miss Elizabeth Sadame Kiyota, has been one of the most faithful members of Mr. Tajima's congregation and she is a very promising young lady. We wish Mr. and Mrs. Tajima a long and happy married life.

J. K. BODEL.

PAPAALOA SERVICES.

A hint was thrown out by some of our good people, to the effect, that we forego our usual Easter celebration in Paauilo, and have a joint service on that day at St. James' Church, Papaaloa. In anticipation of the event, the ladies of Papaaloa adorned with ferns and flowers, the pretty little building which lends itself so readily to being beautified; and on Easter morn, the Church presented a

chaste and charming appearance. For the first time, since its dedication, four years ago, the building was comfortably filled, in spite of the fact that the day opened with heavy showers. Fourteen came to the Holy Communion. Mrs. Hutchison sang an appropriate offertory solo, while Mrs. Butchard officiated at the organ.

The hour of divine worship, this memorable Easter Day was most refreshing. And though voices united in joyous paeans of praise and thanksgiving to the Risen Saviour of mankind, the Prince of Peace, there were prayers uttered from the depths of humble and devout souls, such as have, perhaps, seldom been laid on the altar of Heaven. The suffering, war-wearied world and its bruised spirit pulsing through the universe, seemed to find a sympathetic echo, in the consciousness of our community, a consciousness whose pent up hopes and feelings may so truly be expressed in the words of our beautiful hymn, "Give Peace, Oh Lord, Give Peace Again."

F. N. CULLEN.

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WAR NOTES.

The Bishop offered a "Parson's Ambulance" for the chaplains. He said that a number of those who had been trained with him had died most gloriously and bravely in battle. He related the thrilling experience of his own chaplain whom he gave to the army two years ago, and who had won thereby the Military Cross. Twelve men had lain out for three days and three nights, and the rescuing of them was so dangerous a task that the Colonel was not prepared to give the order. He, however, permitted volunteers to go, and the Bishop's Chaplain went out with a party of fifty. They were gathered together in a sunken road and prayer was offered up. They then went out in a heavy barrage for four and one-half hours, and brought in safely the men they went to fetch, and not one of the fifty rescuers was hit. The Bishop of London was asked at this meeting of the College of Ambulance to become the first Honorary Fellow, and, in accepting, he said, "I think it a great honor."
—Bishop of London.

General Pershing has sent a message to the American soldiers through the New York Bible Society as follows:

"To the American Soldier: Aroused against a nation waging war in violation of all Christian principles, our people are fighting the cause of liberty. Hardship will be your lot, but trust in God will give you comfort. Temptation will befall you, but the teachings of our Saviour will give you strength.

"Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

This message, which will be reproduced in the handwriting of the General, will be inserted in each of the 100,000 Testaments to be given by the Society to our troops.—Living Church.



April 6, 1918.

To the Clergy and Laity of the Church:

Your War Commission gratefully announces that the amount thus far received in money and pledges from various contributions and from the offerings of Sunday, January 27th, is about \$600,000. The ministrations of the Church are now following the men and boys of the Army and Navy here and across the seas: Chaplains are equipped: voluntary Chaplains and lay workers are in every large camp in this country: our soldiers and sailors know that the Church is with and behind them, supporting, comforting and inspiring them.

Your Commission now ventures to send this additional message throughout the Church.

When the Nation entered the war, one year ago, its object, as stated in the message of the President, was "to vindicate the principles of peace and justice in the life of the world, as against selfish or autocratic power." We gave this assurance to our sister nations, "We have no selfish ends to serve. We desire no conquest, no dominion." "We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and freedom of the Nation can make them." "To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have." When peace, justice, and the rights of mankind are at stake, the Church's course is clear, her decision made. We have entered upon a Holy Crusade and for its consummation we have dedicated everything that we are and have.

A year has passed in preparation and action: our boys and men are upon the battle line. Now and for the coming months, the coming years, if God will, the people of Christ's Church will bring into play every resource of physical strength, intelligence and moral and spiritual force to carry the Crusade through.

The exalted motive lifts every word and deed. If we keep our motive pure, our hearts true and our lives clean, nothing that we may do in this war is sordid or unworthy. Every command, contract and commission, every stroke of labor and forward step of invention, every charge of infantry and shot of artillery rises to the realm of spiritual warfare, lifting the souls of men above bitterness and hate to the heights of great duties and heavenly principles.

As your representative in war activities, we venture to remind you of these definite duties.

First. The Third Liberty Loan makes its demand on every member of Christ's Church. The strength, the lives and the victories of our boys and men depend directly upon their munitions, barracks, hospitals, ships and supplies; and these depend directly upon your economies, and sacrifices in subscribing to the Liberty Loan.

Second. For the support of our Allies and for our own defense, the Allies and all our people must have nutritious food: the soldiers and sailors must have the best food on which to fight. The men and women of the Church will not wait for others to be frugal. They will lead

in frugality: they will work upon the farms and gardens "for the vindication of peace and justice."

Third. To whatever demands the authorities make,—the conservation of fuel and light, the restriction of travel, and of the comforts as well as the luxuries of daily life; to whatever call for service in the Red Cross, shop or factory, in the home, at the rear or the front, the members of Christ's Church will respond.

These are days for quick obedience and cheerful action, for self-discipline of those at home as well as at the front. These are days for a stout heart and a steady nerve. We have undertaken the crusade: in the steps of the Saviour we "must walk today and tomorrow and the day following."

Beneath and behind these great motives and high deeds, we have the support of a steadfast faith in God. He bids us to move forward. In the home, in the church, in the barracks, out upon the field of corn or the field of battle, every Christian will lift up heart and life to God. To every man, woman and child of the Church the command comes to take his part in the crusade. We will every one of us give answer to the challenge of our Lord, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

WILLIAM LAWRENCE,
Bishop of Massachusetts,
Chairman of the War Commission.

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April 30th, 1917—January 1st, 1918.

Parishes and Missions District of Honolulu	GENERAL MISSIONS		DIOCESAN MISSIONS		CONVOCATION EXPENSES
	Amount Assessed	Amount Received	Amount Assessed	Amount Received	
St. Andrew's Cathedral, Honolulu.....	\$200.00	\$200.00	\$200.00	\$200.00	1916-1917—\$175.00
St. Andrew's Cathedral, Hawaiian.....	42.00	41.33	42.00	41.40	116.66
St. Clement's, Honolulu.....	42.00	42.20	42.00	42.20	21.67
St. Peter's, Chinese, Honolulu.....	30.00	29.34	30.00	29.33	20.00
St. Elizabeth's, Chinese, Honolulu.....	14.47	14.50	14.47	14.50	11.33
Epiphany, Honolulu.....	15.00	15.00	15.00	8.35	8.00
do.....	10.00	10.00	10.00	10.00	1916-1917— 6.00
St. Mary's, Honolulu.....	5.34	5.34	5.34	5.35	5.00
St. Mark's, Honolulu.....	4.67	7.00	4.67	7.00	3.66
St. Luke's, Korean, Honolulu.....	8.40	7.50	8.40	7.50	5.50
Holy Trinity, Japanese, Honolulu.....	6.65	6.65	6.65	6.65	.....
Good Shepherd, Wailuku, Maui.....	26.67	.....	26.67	14.45	4.00
Holy Innocent's, Lahaina, Maui.....	10.00	15.00	10.00	19.35	.....
St. John's, Kula, Maui.....	6.65	10.00	6.65	7.50	6.50
Holy Apostles, Hilo, Hawaii.....	13.34	13.35	13.34	13.35	4.00
Holy Apostles, Japanese, Hilo, Hawaii.....	6.65	.....	6.65	.....	3.65
St. Augustine's, Kohala, Hawaii.....	6.65	38.45	6.65	16.00	5.00
St. Augustine's, Korean, Kohala, Ha wahi.....	.....	.....	.....	.....	.....
Christ, Church, Kona, Hawaii.....	14.93	14.93	14.93	5.25	4.67
St. Paul's, Makapala, Hawaii.....	6.65	.....	6.65	.....	.....
St. James', Papaaloa, Hawaii.....	3.33	1916-1917— 3.25	3.33	1916-1917— 3.25	2.50
Paaui, Hawaii.....	3.33	5.00	3.33	5.00	3.00
Paaui, Japanese, Hawaii.....	.....	.....	.....	.....	.....
Post Chapel, Schofield Barracks.....	1.80
Honolulu Branch of the Woman's Aux.	199.43
St. James', Waimea.....	4.67	4.67

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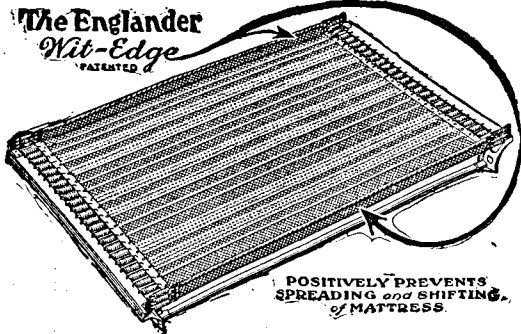
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